The

Non-Subscribing Presbyterian

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Notes of the Month.

We would draw the special attention of our readers to the list of subscriptions on another page of this issue, representing the progress made with regard to the Sustentation Fund. Some months ago we emphasised the fact that the Committee of the Fund had proposed the sending of deputations to the different Congregations in order to make known the character of the proposed scheme and its need of prompt and liberal support. Since that time many of our Congregations have held special meetings for the purpose, and in every case the proposals commended themselves to their thoughtful consideration. Their determination to support the scheme is by no means adequately represented in the published list, because an active propaganda is still being carried on, and the subscriptions or promises of subscriptions have not in all cases been returned. Hence it will be seen that much excellent work has already been done, and that there is the promise of good work to follow. We would again earnestly appeal to all the members of our different Congregations to make this a general and generous effort on their part to improve the position of our ministers. So good an opportunity will not soon present itself again. To take full and prompt advantage of it now may be the means of infusing new life into our community, of rousing much-needed enthusiasm, of encouraging doubting or despairing labourers in isloated parts of our portion of God's vineyard. Should these words meet the eye of any reader who has not yet been moved to help in the good work let such a one resolve that no lack of self-sacrifice on the part of anyone who really desires to see our Church succeed shall stand in the way of its success.

* *

Those who regard a great industrial deadlock as only secondary in its mischievous effects to a great international war will have found much reason for satisfaction in the agreement arrived at in the cotton industry. The difficulty which threatened thousands of families with disaster, to say nothing of the consequent injury to trade generally, has happily been removed for at least a year. If the same spirit of conciliation can accomplish its good offices in the coal industry, and promote peace and concord, where at

present the reverse seems probable, many besides those directly concerned will feel cause for profound gratitude. In every such issue the calm and temperate discussion of differences should make it possible for a policy of mutual consideration to obtain. With all who earnestly desire this we await with eager hope the news that as in the cotton so in the coal industry wisdom has accomplished its fitting ends.

* *

A striking example of an honoured old age not bereft of physical power and mental energy comes to us from America in the intimation that our veteran preacher, Dr. Robert Collyer, delivered the New Year's sermon at the Church of the Messiah, New York. It is now many years since the writer had the pleasure and privilege of hearing two inspiring sermons preached by him in an English pulpit and even then he seemed in appearance, though not in spirit or in act, an old man. That he is still able to continue the work which he so dearly loved makes us hope and pray that he may long be spared if not for active labours at least to feel the affection his character and work have evoked.

* *

Charles Dickens was born a hundred years ago, the seventh day of February. We, says *The Unitarian Advance*, are not amongst those who clamorously claim every distinguished man to have been a "Unitarian" whose biography affords the least excuse for such a claim. For a short period of his life Dickens was a regular attendant at the little Unitarian chapel in London where James Martineau preached, and seemed very much at home there, and always maintained a fine respect and eager friendship for that noblest of English Unitarian prophets. But that did not quite make a Unitarian of Dickens in any proper and technical sense of the word. His theology, such as he had, was always conventionally orthodox and his church connection was never permanently withdrawn from the established church of England. All of which of course does not in the least change our interest in him or our deep sense of essential fellowship with the fundamental religion of his soul. Dickens was *par excellence* the prophet and apostle of social democracy; he was superb interpreter of the divine fact of human nature, and his novels stand as noble exponents of the gospel of the worth of the common man. As such, of course, his work belongs with ours, and our gospel is splendidly in accord with his. We hope that our churches will not miss the opportunity which this centenary will afford of emphasizing the significance of this gospel of democracy as a religious faith, through the conjuring spell of his vivid literature, and what will it not mean to us, if altogether, we may be tremendously sincere about it all!

OUR NON-SUBSCRIBING CHURCH. HOW DID IT ARISE?

Events Subsequent to Expulsion from the General Synod.

By Rev. W. S. Smith.

AFTER their ejection from the General Synod of Ulster at Dungannon in 1726, the Non-Subscribers wended their way to their various homes, doubtless with downcast hearts, and in some cases with gloomy forebodings, when they had to meet divided congregations. I believe this was especially so with the Rev. John Abernethy. He soon discovered his position in Antrim to be a changed one. In a short time ninety families manifested their dissatisfaction with the Non-Subscribing position of the congregation by withdrawing from his ministry and constituting themselves a second congregation, and becoming united with the General Synod. But the course of this offshoot was not all smooth. For three years it had no fixed minister. In 1729, however, a call was presented to the Rev. Samuel Hemphill, of Castleblayney, a well-known man, who could wield a forcible pen, and had done so against Non-Subscription; but the Synod would not allow of his removal

to Antrim. Why would not the Synod release Mr. Hemphill? Was he then suspected of heresy? Whatever may have stood in the way of his removal, a very few years afterwards he was charged by one of his brethren with being "a vile heretic." What truth there was in the accusation may not be known; but Mr. Hemphill left Castleblayney, and went to Philadelphia, in the United States of America, where he had not been long before a charge of heresy was brought against him a second time. While being professedly in favour of Subscription to the Westminster Confession of Faith, his preaching was regarded as most unsatisfactory as to doctrine. He was tried for heresy on six points, and "refused communion." Had Antrim seceders from Mr. Abernethy's ministry obtained Mr. Hemphill as their minister, the situation would have been full of the strangest irony.*

These remarks about Mr. Hemphill's unorthodox views apply to others also, though it may be to a less extent, for the leaven of Non-Subscription was far from being destroyed by the proceedings of 1726. While several ministers and their congregations who were among the ejected retraced their steps and begged for forgiveness, the general body held to their position, fully determined to face the future, whatever it might have in store for them. The leaven showed itself in a sermon preached by the Rev. George Cherry before the Sub-Synod of Armagh in 1736, when he expressed strong sympathy with the Non-Subscribers, and declared that they ought never to have been ejected from the General Synod. This utterance was greeted with much approval. It was felt by many that by the casting out of the Non-Subscribers the best talent of the Synod had been cast out along with them.

The action of Mr. Cherry apparently incited a young man named Aprichard, belonging to the Presbytery of Armagh, but not ordained, to give utterance to his doubts on some points contained in the Westminster Confession of Faith —original sin, for instance. Seeing trouble ahead of him, however, Mr. Aprichard questioned the jurisdiction of Synod, in which he was supported by Mr. Cherry and other ministers. Indeed, this question of natural depravity received a good deal of attention, and excited a good deal of interest throughout the whole Presbyterian Church. Aprichard eventually pleaded for permission to dispense with Subscription altogether, and when a vote was taken on the point twelve were actually in his favour, and this by men belonging to a body that had cast out the Non-Subscribing Presbytery of Antrim!

About this time, a minister, on receiving a call, pleaded for freedom in the matter of Subscription on the minor point of the authority of the civil magistrate, which was granted; after which, rather ungenerously, he declared his sympathy with young Aprichard.

Some time subsequently the Presbytery of Armagh became greatly agitated over the question of Subscription, which was followed by a pamphlet war, and a conflict arose over the subject of original sin, as applied to the *Westminster Confession of Faith.*

So widely did sympathy with the Non Subscribers prevail that it was said if a few important men were out of the way there would be reunion between the Presbytery of Antrim and the General Synod.

During this unrest in Ireland a theological bombshell was hurled from the press in England, which shook the foundations of orthodoxy, more probably, than any book had done before; I refer to the work of Dr. John Taylor, of Norwich, on *Original Sin,* which occurred in 1740. It added greatly to the restiveness of many who chafed under the bonds of Subscription. Why should ministers be bound to believe such a horrible doctrine as original sin—that every human being is under the curse of God—"made opposite to all good and wholly inclined to all evil," as the *Westminster Confes-*

*These particulars respecting Mr. Hemphill were received from the Rev. Alexander Gordon, M.A., five years ago. Neither Reid nor Witherow refers to Hemphill's heresy, or his sojourn in the United States. Why?

sion of Faith says, and then be everlastingly punished for sinning? This book, by Dr. Taylor, had a wide circulation, not only among ministers, but among intelligent members of congregations also; and not among the Presbyterians only, but Episcopalians too. The Rev. John Cameron, Presbyterian minister of Dunluce from 1755 till 1799, left an account of the method of his becoming acquainted with this work, and its influence over him. Mr. Cameron was a well-known author, and one of his books was a small volume, entitled, *The Doctrine of the Holy Scriptures concerning the Only True God and Jesus Christ whom He Hath Sent,* containing simple Unitarian doctrine, though the term is not used, and not published for twenty-eight years after his death. In the *preface* to this work, Mr. Cameron relates how powerful were the appeals, and how greatly his views were moulded by Taylor's volume. He says—"I had been invited to dine with a dignitary of the Established Church, when, after dinner, as both of us were men of literary inquiry, the Churchman said to me, 'Cameron, have you seen Taylor, of Norwich, on *Original Sin*?' 'No,' was my reply, 'nor do I wish to see it; it is a most dangerous production, and I have often cautioned my flock against its new-fangled doctrines.' 'I shall give it to you,' said the divine, 'when you are returning home.' On my retiring, the dignitary said, 'Cameron, you have forgotten the book, but I will bring it to you.' With great reluctance did I remain until it was put into my hand, and I declare such was my aversion to it that I would as soon have been accompanied by his satanic majesty. Next morning I commenced a perusal of this production. As I advanced a new and wonderful light broke in upon my mind. The author's exposition of Scripture, and the illustration of the doctrine proposed, was so exceedingly simple and rational, and so consistent with the Word of God, that I never met with anything that made such an impression on my mind. For a few days I laid the book aside, pondering and revolving in my mind its important contents. I then resumed the perusal, carefully collating every text with the original, and comparing it with the Word of God. The result was a complete and entire change in my religious sentiments." What this book did for the Rev. John Cameron it did for many others—gave them new eyes, new heaven and new earth—re-created them, in fact. It exercised great influence, not only in England and Ireland, but in Scotland also. It is believed to have had a place on the shelves of the Burns' household, while there are references to it in the *writings* of Robert Burns. Most probably it was the cause of his vigorous and very uncomplimentary references to Calvinism. Both Scottish Professors and students knew something of Taylor, for it is reported, though I cannot vouch for the accuracy of the story, that a Glasgow Professor thought it to be his duty on one occasion to warn his students against Taylor's book, saying—"It is a clever book; it is a dangerous book; it is a bad book; but, worst of all, it is a book that cannot be answered."

As the century advanced, the Non-Subscribing leaven manifested itself in various localities, and it was especially manifest in the devices adopted, or allowed to be adopted, by a number of Presbyteries for the easing of the consciences of would-be intrants in regard to agreement with *The Confession of Faith.* Some of these were strange, indeed, and even amusing.*

It is pleasant to know that in general a friendly feeling existed between the Subscribers and the Non-Subscribers. But in the first quarter of the nineteenth century warriors arose, who showed no quarter in the renewal of the battle over Subscription, a brief account of which must serve for another article.

*Take as an instance that adopted at Greyabbey by the Rev. S. M. Stevenson in 1774—"I believe the most important doctrines of Christianity are contained in *The Westminster Confession of Faith.*" There is no profession of personal faith in this formula. It is only a sham test. Better to have honestly refused.

THE SUSTENTATION FUND.

£20,000 wanted before June, 1914

First List of Donations amounts to £5,848 12s. 6d.

WE print below the first list of donations (including promises) to the Sustentation Fund, containing 239 names, and amounting to £5,848 12s. 6d. This is a good beginning. But £14,000 remain to be raised before the end of June, 1914, and it is clear that if we are to succeed in obtaining this sum in the time mentioned we shall have to make a strenuous effort to surpass one another in good works.

The charge is sometimes unjustly brought against Unitarians that the quality of their religion is to be seen in the meagre support they give to their Churches. We have an opportunity now of repudiating this charge and of demonstrating that with us religion and life are inseparably connected. By our works we must shew the faith that is in us. Every member of the Church, without exception, should contribute to the Fund.

In the list below the name of the Congregation is given to which the donor belongs. In the final and complete list donors will be grouped in their respective Congregations, so that it may be seen at a glance what each Congregation has contributed to the Fund. Here is an opportunity for a little friendly and healthy rivalry amongst the Churches.

In memory of the Rev. Robert Campbell, senior, and of the Rev. Robert Campbell, junior, ministers of the Old Presbyterian Congregation of Templepatrick, Co. Antrim, from 1796 to 1894 ...	£1500	0	0
The Misses Riddel, Rosemary Street	1500	0	0
John Rogers, Esq., Rosemary Street	300	0	0
The Right Hon. W. D. Andrews, Dublin	300	0	0
The Right Hon. and Mrs. Thomas Andrews, Comber	250	0	0
W. T. Hamilton, Esq., Rosemary Street	150	0	0
Mr. and Mrs. J. M. Andrews, Comber	100	0	0
S. C. Davidson, Esq., Mountpottinger	100	0	0
William Kell, Esq., Templepatrick	100	0	0
Rev. J. H. Bibby, Ballee ...	75	0	0
James Carr, Esq., Rosemary Street	55	0	0
Omar C. Nelson, Esq., Holywood ...	52	10	0
The Misses Bruce, Rosemary Street	50	0	0
Thomas Andrews, Esq., Rosemary Street	50	0	0
Mrs. M'Cammon, Holywood ...	50	0	0
Mrs. Richard Patterson, Holywood	50	0	0
James Andrews, Esq., Dublin ...	50	0	0
Rev. Thomas Dunkerley, Comber ...	50	0	0
Rev. and Mrs. J. Worthington, Mountpottinger	50	0	0
Mr. and Mrs. Harold Thomas, Mountpottinger	25	0	0
Miss Lindsay, Rosemary Street ...	25	0	0
Rev. H. J. Rossington, Rosemary Street	£25	0	0
"A Friend," Rosemary Street ...	25	0	0
Miss Carlisle, Comber	25	0	0
Alex. Spence, Esq., Moneyrea ...	25	0	0
Robert Patterson, Esq., Holywood	25	0	0
"An Outsider," Dublin ...	21	0	0
Mrs. Pettigrew, Mountpottinger ...	20	0	0
A. K. Stewart, Esq., Moneyrea ...	20	0	0
Thos. Lindsay, Esq., Killinchy ...	20	0	0
R. B. Falkiner, Esq., Dublin ...	20	0	0
Rev. Eustace Thompson, Cairncastle	15	0	0
Prof. Wm. M'Fadden Orr, Dublin	15	0	0
Rev. G. L. Phelps, Holywood ...	10	10	0
Rev. A. Davison, Dromore ...	10	10	0
Rev. J. A. Kelly, Dunmurry ...	10	10	0
Miss Bodel, Moneyrea	10	0	0
Mrs. MacKenzie, Moneyrea ...	10	0	0
Mrs. Agnes Miskimmin, Glenarm ...	10	0	0
John Miniss, Esq., Dromore ...	10	0	0
Carley Miniss, Esq., Dromore ...	10	0	0
Henry Hobart, Esq., Dromore ...	10	0	0
W. J. Baxter, Esq., Dromore ...	10	0	0
F. M. Allen, Esq., Ballyhemlin ...	10	0	0
J. R. Rankin, Esq., Ballyhemlin ...	10	0	0
John M'Combe, Esq., Newry ...	10	0	0
Mr. and Mrs. John Thompson, Newry	10	0	0
T. K. Greenfield, Esq., M.B , Holywood	10	0	0
Mrs., S. R., and E. A. Praeger, Holywood	10	0	0
Wm. Grainger, Esq., Holywood ...	10	0	0

	£	s	d
Gawn Grainger, Esq., Holywood ...	10	0	0
Robert Grainger, Esq., Holywood...	10	0	0
Miss Maria Davidson, Mountpottinger	10	0	0
R. Jackson Munn, Esq., M.D., Mountpottinger	10	0	0
John Dickey, Esq., Mountpottinger	10	0	0
Robert Milling, Esq., Comber ...	10	0	0
James Milling, Esq., Comber ...	10	0	0
James Orr, Esq., Comber ...	10	0	0
H. P. Andrews, Esq., Comber ...	10	0	0
Reps. of James Montgomery, Esq., Comber	10	0	0
Rev. A. Turner, Templepatrick ...	10	0	0
Rev. J. A. Miskimmin, Glenarm ...	10	0	0
Rev. E. Savell Hicks, Dublin ...	10	0	0
Rev. M. S. Dunbar, Downpatrick ...	10	0	0
John Stewart, Esq., Killinchy ...	10	0	0
J. M'Connell, Esq., Killinchy ...	10	0	0
David Munn, Esq., Comber ...	8	0	0
John M. Orr, Esq., Comber ...	7	10	0
Reps. of David Todd, Esq., Comber	7	10	0
Henry Napier, Esq., Mountpottinger	5	5	0
W. B. Abernethy, Esq., Moneyrea..	5	5	0
Miss M'Alester, Holywood ...	5	0	0
Miss Mary Greenfield, Holywood ...	5	0	0
Miss Margaret Greenfield, Holywood	5	0	0
Mrs. Grainger, Holywood ...	5	0	0
Miss Grainger, Holywood ...	5	0	0
Miss Miskelly, Moneyrea ...	5	0	0
John Miskelly, Esq. (Lisleen), Moneyrea	5	0	0
James Boucher, Esq. (Hollycroft), Moneyrea	5	0	0
Robert Frame, Esq., Moneyrea ...	5	0	0
Rev. Mathew Watkins, Moneyrea ...	5	0	0
John Smyth, Esq., Banbridge ..	5	0	0
Miss Perrie, Cairncastle ...	5	0	0
Mrs. Eustace Thompson, Cairncastle	5	0	0
John D. Andrews, Esq., Comber ...	5	0	0
"A Well-Wisher," Rosemary St. ...	5	0	0
John Hunter, Esq., Rosemary St.	5	0	0
Rev. W. S. Smith, Antrim ...	5	0	0
Rev. J. D. Davies, York Street ...	5	0	0
Rev. D. J. Williams, Killinchy ...	5	0	0
James Osborne, Esq., Killinchy ...	5	0	0
Miss A. C. Barry, Killinchy ...	5	0	0
Rev. S. E. Bowen, Crumlin ...	5	0	0
The Misses Palmer, Crumlin ...	5	0	0
James Hamilton, Esq., Crumlin ...	5	0	0
Rev. Thomas Munn, Greyabbey ...	5	0	0
Rev. G. J. Slipper, Newry ...	5	0	0
Rev. Edgar Lockett, Banbridge ...	5	0	0
Rev. W. G. Marsden, Ballycarry ...	5	0	0
Franklin Manderson, Esq., Crumlin	5	0	0
John Johnston, Esq., Mountpottinger	5	0	0
Andrew Hanna, Esq., Mountpottinger	5	0	0
Charles M. Baxter, Esq., Dromore	5	0	0
Miss E. J. Jardine, Dromore ...	4	0	0
Samuel Beck, Esq., Dromore ...	4	0	0
Henry D. Sprott, Esq., Dromore ...	4	0	0
John Mulligan, Esq., Dromore ...	4	0	0
John O. Lowry, Esq., Killinchy ...	4	0	0
Mrs. Carson, Dublin ...	3	3	0
Robert Kennedy, Esq., Moneyrea ...	3	0	0
Miss A. M. Rowan, Rosemary Street	3	0	0
James Corbitt, Esq., Comber ...	3	0	0
William Pinnance, Esq., Comber ...	3	0	0
John Niblock, Esq., Comber ...	3	0	0
James Simpson, Esq., Comber ...	3	0	0
Miss Malcolm, Holywood ...	3	0	0
Robert Christie, Esq., Crumlin ...	3	0	0
"A Friend," Crumlin ...	3	0	0
Andrew Creighton, Esq., Dromore	3	0	0
Mrs. M'Master, Killinchy ...	3	0	0
Robert F. Shaw, Esq., Killinchy ...	3	0	0
John H. M'Ilwrath, Esq., Killinchy	3	0	0
James Watson, Esq., Killinchy ...	3	0	0
W. J. M'Cann, Esq., Killinchy ...	3	0	0
Mrs. Russell, Killinchy ...	3	0	0
James Russell, Esq., Killinchy ...	3	0	0
Henry M'Cormick, Esq., Killinchy	3	0	0
James M'Cormick, Esq., Killinchy...	3	0	0
Miss Matilda Miniss, Dromore	2	2	0
William Napier, Esq., Mountpottinger	2	2	0
John Allen, Esq., Mountpottinger ...	2	2	0
James Aicken, Esq., Crumlin ...	2	2	0
Ephraim Craig, Esq., Crumlin ...	2	0	0
Samuel Parker, Esq., Crumlin ...	2	0	0
Mrs. Smith, Crumlin ...	2	0	0
W. J. M'Clurg, Esq., Crumlin ...	2	0	0
Miss Ward, Mountpottinger ...	2	0	0
Chas. A. M'Caw, Esq., Dublin ...	2	0	0
Samuel Abernethy, Esq., Moneyrea	2	0	0
R. J. M'Combe, Esq., Newry ...	2	0	0
W. K. Graham, Esq., Holywood ...	2	0	0
Hugh Morrow, Esq., Comber ...	2	0	0
A. D. Simpson, Esq., Comber ...	2	0	0
James Niblock, Esq., Comber ...	2	0	0
John Ferguson, Esq., Comber ...	2	0	0
Hugh M'Bride, Esq., Killinchy ...	2	0	0
Miss Mary E. Lowry, Killinchy ...	2	0	0
W. J. Devenny, Killinchy ...	2	0	0
Hamilton Hay, Esq., Killinchy ...	2	0	0
Agnes K. Bell, Killinchy ...	2	0	0
William M'Bride, Esq., Killinchy ...	2	0	0
Mrs. J. Miniss, Killinchy ...	2	0	0
Alex. Gibson, Esq., Killinchy ...	2	0	0
John H. Lowry, Esq., Killinchy ...	2	0	0
Moore Geddis, Esq., Killinchy ...	2	0	0
Mrs. Kamcke, Holywood ...	1	10	0
Mrs. Stride (Annual Sub.), Dublin...	1	1	0
Joseph Mitchell, Esq., Newry ...	1	0	0
James Mitchell, Esq., Newry ...	1	0	0
R. Rowland, Esq., Newry ...	1	0	0
Mrs. A. Cooper, Newry ...	1	0	0
Wm. James & Maggie Lockhart, Newry	1	0	0
C. G. Herbert, Esq., Dublin ...	1	0	0
Dr. Ninian M. Falkiner, Dublin ...	1	0	0
John Robinson, Esq., Glenarm ...	1	0	0
John Robinson, Esq (Perisha), Glenarm	1	0	0
James Robinson, Esq., Glenarm ...	1	0	0
Miss Cochrane, Downpatrick ...	1	0	0
Joseph Newman, Esq., Downpatrick	1	0	0
John Hamilton, Esq., Crumlin ...	1	0	0
James Stewart, Esq., Crumlin ...	1	0	0
Robert Hunter, Esq., Crumlin ...	1	0	0
Thomas Curry, Esq., Crumlin ...	1	0	0
D. M. Lindsay, Esq., Dromore ...	1	0	0
Alex. Creighton, Esq., Dromore ...	1	0	0
Robert Dickson, Esq., Dromore ...	1	0	0
Miss Wilson, Dromore	1	0	0
James Dickson, Esq., Dromore ...	1	0	0
John Bailie, Esq., Dromore ...	1	0	0
John Mitchell, Esq., Dromore ...	1	0	0
Miss Margaret Watson, Killinchy ...	1	0	0
John M'Ilwrath, Esq., Killinchy ...	1	0	0
Henry Snodden, Esq., Killinchy ...	1	0	0
David Orr, Esq., Killinchy ...	1	0	0
William Kelly, Esq., Killinchy ...	1	0	0
Mrs. Adair, Killinchy	1	0	0

Francis Orr, Esq., Killinchy ...	£1	0	0
Miss Logan, Killinchy ...	1	0	0
George Lockhart, Esq., Newry ...	0	12	6
Miss M'Meekin, Cairncastle ...	0	10	0
Miss Eliza Crawford, Cairncastle ...	0	10	0
Mrs. E. Falkiner, Dublin ...	0	10	0
John Scott, Esq., Newry ...	0	10	0
Mrs. David Lockhart, Newry ...	0	10	0
Miss Maggie Dickson, Dromore ...	0	10	0
Alex. Lindsay, Esq., Dromore ...	0	10	0
Miss M. J. Martin, Dromore ...	0	10	0
Wilson Creighton, Esq., Dromore ...	0	10	0
William Ervine, Esq., Dromore ...	0	10	0
John Kerr, Esq., Dromore ...	0	10	0
Hugh Lilburn, Esq., Dromore ...	0	10	0
Henry Allen, Esq., Dromore ...	0	10	0
W. R. Cherry, Esq., Dromore ...	0	10	0
John M'Clughan, Esq., Dromore ...	0	10	0
Thomas Bailie, Esq., Killinchy ...	0	10	0
Robert Fitchie, Esq., Killinchy ...	0	10	0
W. Lamont, Esq., Killinchy ...	0	10	0
George Bailie, Esq., Killinchy ...	0	10	0
David M'Millan, Esq., Killinchy ...	0	10	0
Miss Isabella Crawford, Cairncastle	0	5	0
Miss E. Hunter, Cairncastle ...	0	5	0
James Lockhart, Esq., Newry ...	0	5	0
Miss A. Lockhart, Newry ...	0	5	0
James Thompson, Esq., Newry ...	0	5	0
Miss Agnes Smith, Dromore ...	0	5	0
David Kerr, Esq., Dromore ...	0	5	0
James Kirk, Esq., Dromore ...	0	5	0
Robert Steele, Esq., Dromore ...	0	5	0
Alex. Steele, Esq., Dromore ...	0	5	0
Allen Dickson, Esq., Dromore ...	0	5	0
David Dickson, Esq., Dromore ...	0	5	0
Thomas Guiney, Esq , Dromore ...	0	5	0
Mrs. Scott, Dromore	0	5	0
Mrs. Alex. Martin, Dromore ...	0	5	0
Miss Bailie, Dromore	0	5	0
William Bailie, Dromore ...	0	5	0
Miss B. Bambury, Holywood ...	0	5	0
John Smith, Esq., Killinchy ...	0	5	0
Mrs. Martin, Killinchy ...	0	5	0
Robert M. Calvert, Esq., Killinchy	0	5	0
George Montgomery, Esq., Killinchy	0	5	0
James Montgomery, Esq., Killinchy	0	5	0
Mrs. M'Cormick, Killinchy ...	0	3	0
Miss Susan Wharry, Cairncastle ...	0	2	0
Ann Jane Bailie, Killinchy ...	0	2	0
Andy Lawther, Esq., Killinchy ...	0	2	0
Mary Montgomery, Killinchy ...	0	2	0
Sarah Gilmore, Killinchy ...	0	1	0
Grace M'Bride, Killinchy ...	0	1	0
	£5,848	12	6

THE RIGHT MAN.

CONSIDERATIONS FOR THE NEW YEAR.

(A letter reproduced from The Christian World of 4th January.)

To the Editor of "The Christian World."

SIR,—Every Church is going to do wonders when it gets the right man in the pulpit. This seems to imply that the Churches, as a whole, are not by any means sure that they have the right man, unless it be those which are newly settled and for the time being are satisfied. Our contention is that the right man is always the man on the spot. But this will be challenged at once, as it is not by any means a self-evident proposition, and consequently some attempt at justification will have to be made.

The right man is the man you have. First of all, because it is not by any means certain that a change would be for the better. Experience does not by any means encourage us to think so. Innumerable instances might be given to prove that a change, for the sake of a change, has been decidedly for the worse. The old minister has been lacking in freshness and variety; he may have gone past his prime and outstayed his welcome; the young people are being attracted by newer modes of presentation, some more enticing forms of teaching. The change has been made, but for some reason or other, after the first year or two, things have gone back pretty much to what they were before, and in some cases that we have known, they have been much worse than they were before, and there has been a decided decline.

Now it may be readily granted that the man on the spot might change himself to some advantage. Possibly a little more study and original thinking, a little more diligence in pastoral work, and more ready and genial sympathy with men and women, a little more enthusiasm in his whole ministry, would make a world of difference. With renewed consecration and a fresh baptism of the Holy Spirit he might preach with far greater power and efficacy. The man on the spot may need to be re-consecrated and revitalised, and the change that is required would be that of the man's inner being and spirit. Perhaps if this were to take place everybody would be convinced that this is the only change worth making. In any case, let us try what prayer can do.

How far are the people themselves capable of bringing this transforma-

tion about? How far are they responsible for the present state of things? What encouragement have they given to their minister of late? In the early days they flattered him and told him there was no such minister as he, and that he really was the right man to work a revolution in the Church and in the neighbourhood. But latterly there has been a slackening of interest, and perhaps in conversation with friends, in a strictly confidential way, of course, they have been criticising him, his preaching, his manners and his methods. Perhaps they have not spoken a word of appreciation or genuine sympathy to him for some time. He has been finding out of late that his people are not fulfilling their pledges of support, and have been lacking in loyalty towards him. It is they who have changed for the worse, not he. Yes, I advise change your minister, change him into a happy man, overwhelm him and spoil him with your kindness and generous support. Act the part of Aaron and Hur as in that beautiful little scene in the journeys of the Israelites. Encourage him to his face and praise him behind his back, and see what that will do. Perhaps the change will be more thorough and more startling than you know, and the whole of the Church's activities will bə affected thereby.

My next argument is that the man on the spot can always do better than a new man, because his influence is far more deeply seated and far-reaching. That is to say, of course, on the assumption that he is a true man of God and has been really called to the ministry and is a faithful preacher of the Gospel. But it may be urged, why should we be expected to listen to the same voice, the same aspects of truth, the same monotonous outpouring year in and year out, during the course of a lengthened ministry? In these days of wearisome competition, when the mind is jaded and worn, only the utmost freshness and liveliness can arrest or sustain the attention of an audience. Having regard to the psychological law, is it not reasonable that changes should be as frequent as possible? Within certain limits and abstractly considered this is right no doubt, and it might be used as an argument for occasional exchanges of pulpits and for special preachers on stated occasions. But what change can ever compensate for the ever-deepening regard and the confidential relations between pastor and people which are intensified with the advancing years? The old minister has held the young people in his arms when they were children. He has sympathised and prayed with his people in all their sorrows and losses. He has stood by their side before the open grave, and on every dark day they have somehow felt that they could rely upon him for spiritual help and support. More even than they realise, his life has been interwoven with theirs through the passing years. In short, he has been living his Gospel message, and it has been his character, his life, and personality by which his preaching has received its emphasis and gathered its eloquence. His words have had weight and force just in proportion as his people have felt that his life has exemplified his sermons, and endorsed his teaching.

Unfortunately, people care more for words than deeds at the present day. There is a wrong spirit of unrest on all hands, and we confess that we can see nothing good in it. It is shallowness of religious experience, superficiality of thought and an impatience of all that does not glitter and startle, fascinate and charm the surface of consciousness. No wonder there is a craze for novelty and change. We cannot regard this tendency in any other light than as a sign of moral and intellectual decadence. Greece was long past her golden age when her people "spent their time in nothing else but either to tell or to hear some new thing." Horace felt the spirit of exhaustion which had fallen upon the world when he told the restless people of his day that what they needed was a change of heart and not a change of scene. These signs would certainly be thought disquieting were it not for counter-signs of a coming reaction and the recovery of lost values in spiritual things.

Of course, in the natural order of things, changes are bound to come, and we may hopefully pray that they will be sanctified to the good of the Churches. But whatever sphere of work is appointed to us by Providence, we may very well consider that we are the men, the right men to see it through, and not crave for something else. And when, after prayer and the exercise of our best judgment, a minister is given to us, we can only, as self-respecting men, act honourably and loyally towards him by giving him every chance to do his best work in the best possible way. He is the right man, and it is our part to make him know and fully realise that he is in the right place and thus create the right place for the right man. This is the very least we can do as Christian men.

Yours, etc.,

HORATIO.

THE SLOUGH OF DESPOND.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."—Psalm xlii. 11.

(By Rev. G. L. Phelps.)

SOME people we know who always seem to bear about with them what Robert Louis Stevenson called a "glorious morning face'. This *may* result from an ignoble contentment and an indifference to our high and holy calling, and a man may smile and smile and be, if not a villain, at least a mere dull clod, unmoved by aspiration, fired by no enthusiasm, and cherishing no ideal. It *may* also result from the victory of a disciplined will over the moods of the soul so that the inward strife is veiled from sight. This much is certain—all who have risen above a total absorption in getting and spending, and who acknowledge the claims of duty and the demands of love are liable to despondency. The dawn of faith is also the beginning of the possibility of doubt. It was only after he had turned his back on the City of Destruction, after he had listened to Evangelist, and after he had described in glowing words the hopes that filled his breast, that Christian fell into the Slough of Despond. In a like manner we find in the lives of the saints alternations of exaltation and depression; at one time they seem to see into the heart of things, and theirs is the mood

> In which the burden of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world
> Is lightened;

at another time they are oppressed by the sense of sin and of their own insufficiency. Was it not so with the Master himself? In the first flush of exalted enthusiasm when he came to be baptised of John he heard the approving voice of heaven saying, "This is my beloved son in whom I am well pleased," and immediately he was led by the spirit into the wilderness to be tempted by the devil. Did he not turn aside from the multitudes to the mountains, now for a glorious transfiguration, and now for the anguish of Gethsemane?

So it is with us; a very little thing will sometimes completely alter our mood. In a moment of meditation and prayer we feel the nearer presence of God, and, aglow with devotion, we know the reality of the things that are unseen and eternal, or may be as we go with the multitude that keep holyday we catch the contagion of enthusiasm and are ready to do and dare all things for truth and righteousness; the silent influence of a beautiful sunset, conversation with a friend with whom we can speak frankly of the deep things of the spirit, the remembrance of some profound experience, the written word of some holy book, the spoken word of a great teacher, the unspoken word in the awakened conscience — these have power to make firm the conviction that God is all in all. Then the yoke of service becomes easy and the burden of duty light, the victory certain and the fruits of conquest assured. But how soon all this may change! An

unsuspected weakness is discovered, an unforeseen difficulty presents itself, a little failure when success seemed so easy, and we begin to doubt ourselves, the sky darkens and the soul is cast down. No, we cannot dwell for ever on the mount of vision, we cannot live always at the high pressure of an enthusiastic and unwavering faith; we must needs pass through the Slough of Despond if we are to tread with cheerful feet the Delectable Mountains; we have to encounter Giant Despair if we wish to reach the Celestial City.

Had Eve not tasted of the fruit of the tree of knowledge we might still be living in blissful ignorance, but we easily reconcile ourselves to exclusion from a fool's paradise when we call to mind the joy and privilege of thinking God's thoughts after him, and the doubts that come are not punishment of impious inquiry but the challenge to greater intellectual effort. So, too, an awakened conscience and the breath of aspiration disturb the dull round of low pleasures and placid contentment and make us acquainted with sorrows and strivings unknown to the spiritually dead; yet we cannot think of renouncing the strenuous ascent on account of the roughness of the road. The only question for us is how best to counteract the inevitable disquietude.

Elijah, defeated and disheartened, seems to have sought escape from despondency amid the wonders of nature. There at the opening of the cave he stood and saw before him the wide expanse of mountain and plain. How wonderful is the ministry of nature: sometimes when friends fail and the heart is heavy we find peace among the hills in a most mysterious and welcome manner; but it is not always so; when we are very deeply stirred we see only in nature the reflection of our own minds. The agitation of Elijah is reflected in the storm, and he finds there no peace. The Lord was not in the storm, the earthquake nor the fire, but in the sound of gentle stillness which said, "What *doest* thou here, Elijah?" His conscience told him he was shirking duty, and with no other excuse than that only he was left to do it. "Go and do your duty; don't think so much of what may befall you; unseen powers fight on the side of those who battle for the right; your own self-importance has blinded you to the fact that there are in Israel 7,000 who have not bowed unto Baal."

The Israelites in the wilderness continually bothered Moses with petitions either to lead them back to slavery or to give them miraculous assurance of divine favour; but the answer to the prayer of Moses was—"Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

In both cases the advice is the same—are you in the Slough of Despond; are you torn by doubts; does your faith tremble in the balance? Well, duty is clear, do that, go forward to the task that awaits you, and in the *doing* faith will revive. Doubts are vanquished not in the caves of silence, but in the fields of labour: he that *doeth* the will shall know the doctrine.

Many things happen that we cannot completely understand at the time they happen; pain and evil are mysteries perhaps beyond our solving, but that right is right and truth is true remains. Do what you know to be right, though you see no chance of reward; steadfastly follow the true, though it lead through peril and strife; attend to the dictates of love, though you be repaid with hate; lose the thought of self in the thought of good, and passion will be conquered, better feelings awakened, the gloom dispelled and hope revived for is not good God? is not truth God? is not love God? And God shall conquer at the last.

Reports.

Ballyclare.—On Friday evening, 5th January, a grand concert in connection with the Unitarian Church, Ballyclare, was given in the Town Hall. The Rev. Perceval Godding (minister-elect) presided. An excellent programme was provided, and contri-

buted to by Mrs. Ferguson (Belfast), Miss Dougan, Miss Wilson, Miss Knowles, Rev. J. D. Davies (Belfast), Messrs. J. Conkey, J. Moore, and C. A. Aiken. Recitations by Miss M'Bain and Miss Morrow, of Belfast, were greatly enjoyed. Miss Browne, Miss Montgomery, and Mr. A. Parkes supplied the pianoforte accompaniments. There was a very large and appreciative audience.

Ballyhemlin.—On December 24th and 31st carols and appropriate hymns were sung at the morning service at Ballyhemlin Meeting-house, and at the afternoon service in the Orange Hall, Ballyhalbert, the attendances being fairly good. During the past year Rev. John Barron has held afternoon services at Ballyhalbert since the commencement of his ministry last New Year's Day. Ballyhalbert is a fishing village at the most easterly point of Ireland. On December 31st, after the morning service, prize books were presented to the Sunday School scholars by Mrs. James Rankin, of Kirkcubbin.

Belfast (First Church).—At the close of morning's service on Sunday, Jan. 21st, a largely-attended meeting of the Congregation was held in the above Church to consider the character and aims of the Sustentation Fund. Dr. John Campbell was in attendance and gave a most interesting address, concluding with an earnest appeal on behalf of the Fund. The minister, who presided over the meeting, then supplied a few details concerning the scheme and reported the measure of response already received. Mr. Bowman Malcolm proposed, Mr. W. T. Hamilton seconded, and there was unanimously passed, a resolution to the effect that the members of the Congregation approve of the scheme and pledge themselves to give it their hearty support. A Committee was then appointed to give prompt and practical expression to this resolution and Mr. Eustace Gordon kindly promised to act as local treasurer.

Belfast, York Street.—A very happy evening was spent by the children of York Street Church on Tuesday, January 2nd. A party was given to them by Mr. A. M. Bell and Rev. J. D. Davies. It was gratifying to see such an unusually large number present. Miss M. Ervine presided at the tea table. After the children had partaken of the tea and delicacies games were introduced by the elder scholars, in which all joined, and enjoyed fully. During intervals selections were given on the gramaphone by Mr. George Erne. The pleasant function was closed with "Auld Lang Syne," and all went home, conscious of having had a good time and having begun the New Year well.

Holywood.—The monthly meeting of the Holywood Total Abstinence Society was held on Tuesday evening, January 9th. There was a large attendance and a thoroughly good meeting. The Rev. J. J. Magill, B.A., gave an excellent address, and songs were rendered by Miss M'Cammon and Mr. James Shannon. Mr. Tom Wotherspoon delighted the audience with his patter, songs, and clever paper tearing tricks. Miss Munster and Mr. Harvey were the accompanists. The annual Sunday School soiree took place on Thursday, January 11th. A goodly number of children sat down to tea at 6-30, and after the tables were moved the fun waxed fast and furious as various games were indulged in. Many parents and friends were present to witness and take part in the fun. As the time drew near for the arrival of Father Christmas seats were arranged in front of the heavy-laden Christmas tree. About twenty boys and girls helped to pass the waiting time with an action song, "Who Killed Cock Robin," which was very well done and deservedly encored. Then came Father Christmas, who gave gifts to all from the tree. Our best thanks are due and are heartily given to all who helped to provide a very enjoyable evening, especially to those who contributed to the tree, and to Mr. W. J. Harvey, who impersonated Father Christmas.

Moneyrea.—The children's annual

Xmas party was held on Saturday evening, December 23rd, in the Old School-room; and, like most former parties, the 1911 one proved successful. A distinguishing and gratifying feature of the party was the large number of children present. They were come to share in the merriment, and from the expression that frequently played upon their faces during the evening, it is safe to hazard they were not disappointed. Proceedings commenced with tea and cakes of various kinds. A few minutes only passed the appointed hour, 5 o'clock, and busy were the workers to whom this task is allotted till half-past seven. Tea over, eager and willing hands "redd" up the room, and soon all was in order for the programme of music, etc. Miss Minnie Kennedy led the way with a splendid pianoforte solo; and Mr. Millen's quartette, by contributing four tasteful items, divided honours in point of numbers with the two promising local flautists—Hugh Hogg and Tom Pyper, whose pieces were well received The recitations of Mary M'Calmont, Minnie Clifford, and Maggie Lappin created a deal of laughter, as the titles of their respective pieces will suggest, viz.: "Don't," "Aunt Tabitha," and "Mother's Help." Close upon their heels came Samuel Turkington, James Clifford, and Sydney Hugh Bryce with their "Three Merry Boys." Two charmingly tuneful violin solos by Miss Margaret Frame, a delightful pianoforte solo by Miss Agnes Frame, and a duet by Mr. Millen and Mr. Watkins, ended the programme, but not the evening's resources, for, in addition to the dance at the close, and a commentary in the form of book prizes on the Sabbath School Session's work to be awarded to faithful scholars, there remained as well the denuding of the Xmas tree of its load of toys. The Sabbath School prizes, which numbered no less than forty books, were handed to the successful scholars with grace and kindliness by Mrs. James Bennett, of Woodhill, a former secretary and devoted Sabbath School teacher, both at Moneyrea and Ravara. Her presence and word of cheer were helpful. From the awarding of books attention passed on to the Xmas tree so readily provided once again by Councillor William Bennett. In the midst of a babel of voices calling out the numbers upon each of the toys, laughing recipients came forward to carry away, in spite of witticisms, their incongruous toys. The tree stripped, vigorous hands were laid on forms and benches, and the strains of a polka quickly intimated that dancing was in progress. Above the bustle and buffetting the good-humoured laugh was heard, an indication of "peace and goodwill" truly consonant with season and occasion. Promptly at 11-30 all joined hands in the singing of "Auld Lang Syne," and at its close away went a happy, jolly crowd of young and old, gladdened by the pleasantries and delights of another Xmas party.

Newry.—The Sunday School party was held on Wednesday, January 10th, in the School-room, and there was a large attendance of scholars, parents, and friends, despite the inclement weather. Tea was dispensed by the following ladies:—Mrs. Slipper, Miss Irvine, Miss S. Warnock, Miss M. Warnock, Miss L. M'Combe, and Miss M. M'Combe. After tea, the chair was occupied by the Rev. George J. Slipper, who delivered an interesting address, and subsequently introduced the following programme, every item of which was of a thoroughly enjoyable nature:—Chorus, "Sleighing Song," children's choir; recitation, "Dorothy's Mistake," Miss Dorothy Pinkerton; dialogue, "A Child's Fancies," Masters Victor and Harold Megaw; pianoforte solo, "The Song of the Lark," Miss Edna Slipper; recitation, "The Boy's Choice," Master Edwin Megaw; recitation, "Five Little Brothers," Master Alan Rowland; trio, "Hearts of Oak," Masters Bruce Slipper, Desmond Pinkerton, and Victor Megaw; recitation, "Bluebeard," Miss Edna Slipper; recitation, "The Three Little Pigs," Master Victor Megaw; recitation, "The Boy's Song," Master Bruce Slipper; pianoforte duet, "Yorkshire Bells," Miss Ina M'Combe and Miss Janet Crothers. The programme was under the direction of

Mrs. Slipper and Miss M'Combe. During an interval the prizes were distributed by Miss Irvine, a former teacher in the Sunday School. Mr. C. Warnock, the esteemed superintendent, gave a short resumé of the year's work, and announced the successful scholars in the following order—Rev. G. J. Slipper's Class—1st prize tied for by James Lockhart, 52, and Samuel Thompson, 51; 3rd prize, Henry Thompson, 43. Mrs. Slipper's Class—1st prize tied for by M. S. Berry, 51, Martha Scott, 52, and Annie Little, 51; 2nd prize, Maggie Mitchell, 49; 3rd prize, Ellen Thompson, 43. Miss M. Warnock's Class—Desmond Pinkerton, 50; Chareen Pinkerton, 49; Dorothy Pinkerton, 49; Maggie Lockhart, 49. Miss Mitchell's Class—Jas. Crothers, 52; Aggie Lockhart, 52; Martha Little, 50; Isabel Crothers, 49; Cyril Crothers, 48. Miss S. Warnock's Class—Victor Megaw, 52; Sarah Jane Little, 50; Bruce Slipper, 50; Samuel Little, 49; Sarah Little, 48; Willie Little, 46; Edwin Megaw, 42. A special prize of 10s., presented by Mrs. Henning, for competition in Mr. Slipper's class, was divided between Samuel Thompson and James Lockhart, jun., both of whom gained equal marks. Thanks were awarded to Miss Irvine for her kindness in coming to present the prizes, and the rest of the evening was devoted to games, and a very pleasant time was spent.

Rademon Total Abstinence Society.—The annual social was held in the Schoolroom, on Friday evening, January 5th, and was largely attended. The proceedings began with tea at 7 o'clock, which was gracefully dispensed by the young ladies. When all were satisfied the tables were cleared and the chair was taken by the local minister. A long and varied programme was submitted, to which friends from other denominations contributed. Amongst those taking part were—Misses M'Mordie, Wilson, Morrison, Robinson, Dunn (3), Spratt (2), M'Veagh, and Harris; Messrs. Todd and Spratt. A very helpful and inspiring address was given by the Rev. Thomas Jamison, M.A., Rector of Kilmore. Nine pledges were taken. After a vote of thanks to all the friends who assisted had been passed, fruit was handed round, and at 12 o'clock the meeting was closed.

Warrenpoint.—A meeting of the subscribers and friends interested in the Holiday Home was held in the Minor Central Hall, Belfast, on Wednesday, 3rd Jan. The Rev. Thos. Dunkerley, B.A., presided, and there were also present—Mrs. Dunkerley, Miss Jardine, Miss C. Bruce, Miss Porter, Miss Lindsay, Mrs. Thomas, Mrs. Worthington, Mr. John Thompson (Newry), Mr. F.Woolley, Mr. H. Barnes, Rev. J. A. Kelly, Rev. J. Worthington, Rev. S. E. Bowen, Rev. G. J. Slipper, Hon. Sec. Apologies were received from Miss Gracey, Rev. E. Lockett, and Rev. M. Watkins. The Hon. Sec. presented the report and balance-sheet, and in doing so, reviewed in detail the working of the Home during the season. The balance-sheet showed a small balance in hand on the housekeeping account, but a debt of nearly £40 remains to be paid on the furnishing account. The Chairman, in proposing the adoption of the report, expressed satisfaction with the record presented, and thought that it should be printed and circulated, not only amongst the subscribers, but other friends likely to help in liquidating the debt. Mr. Woolley, in seconding, emphasized the need of reducing the debt on furnishing account, and thought a special effort should be made to do so. The report was unanimously adopted by those present. Expressions of approval were made as to the management of the Home by several present who had stayed in it; and, on the proposition of the Chairman, seconded by Miss Lindsay, thanks were accorded to Mr. Thompson for his generous interest, the Ladies' Committee of Management the ladies in charge of the Home, and the Hon. Secretary, for their services.

Echoes.

It is to be hoped that there is a good time coming for dumb animals, especi-

ally our good friends, the horses. It is sometimes difficult to restrain oneself in the presence of brutality displayed towards these faithful servants of man. The hands of magistrates have hitherto been too much confined by the law when cases of cruelty came before them, the extent of the punishment allowed having been a fine of £5, or two months' imprisonment. On the 1st January an amendment of the law came into force, empowering magistrates to impose fines of £25, or imprisonment of six months' duration. Where mercy has not deterred, perhaps fear will.

* *

Let "mere men" beware! They are fast losing their standing ground—at least in certain departments of art and commerce. Of fourteen prizes given to students at the Royal Academy recently ten went to women! The President, Sir Edward Poynter, regretfully asked what was the cause and then proceeded to give what he believed to be the answer. "Female students," said he, "are in earnest and work hard; the men are slack, and either do not know how to work, or do not sufficiently care." This is a far-reaching surmise, and I fear points to a serious state of things in the future, for which I attribute in a great measure the present inordinate love of exciting amusement. While men console themselves with their reputed superiority, and think all will work out favourably for themselves, women industriously plod along and say nothing.

* *

The teacher is sometimes reflected in the pupil. Is the following an instance of this kind? A boy of fifteen years of age was summoned at Cleveland, Ohio, U.S., for stealing eight dollars. His apology to the court for having done this was that "the world owes me a living." This is socialism with a vengeance. What presumption! Surely the youth was only repeating what he had heard some human drone say. The world owed him a living—a living without his working for it; earned indeed by someone else, and to be enjoyed by an idler. Apparently, he never thought what he owed the world, both of the present and the past, for its incessant labours for him, its marvellous inventions, its wonderful discoveries. No; he believed in number one, and little besides. It is to be hoped the sentence he received drove this nonsense out of his head and made room for a little common sense.

* *

One now and again observes the effects of faith upon works. Is the following an illustration of the principle in a national sense? During the nineteenth century twenty-two countries failed at some period during that century to pay the interest on their national debts. Of these failures eighteen were Roman Catholic countries, and not a single Protestant one. What does the fact indicate?

* *

In the days when slavery prevailed in the United States anti-slavery meetings were held to educate public opinion against the institution. At one of them, addressed by Frederick Douglas, the eloquent negro orator, Sojourner Truth, also a freed slave, and a well-known and highly esteemed "character" delineated by Mrs. H B. Stowe, was present. In his address Douglas manifested a very despondent spirit, since the cause seemed to him to be making little or no progress, and he was lamenting this state of things when Sojourner called out—"Frederick, is God dead?" an exclamation that sent a thrill of excitement through the large audience. We may now ask—Is Protestantism dead? Is the spirit of Cromwell dead? It looks very much like it when we can tamely submit to papal decree after papal decree, first on "mixed marriages" and second. on the question of papal supremacy over the civil power of the United Kingdom. Would that Cromwell could rise again and lead the forces of civil and religious liberty against this usurped power on the part of the Pope. Is papal law to over-ride the law of Parliament? Apparently the day when his Holiness will be able to tread on the necks of kings is returning,

and our leaders are virtually saying—"Yes; Holy Father, come on; we are prepared to submit."

* *

One would scarcely think of looking to Robinson Crusoe's man Friday for enlightenment on matters theological yet there is a good deal of philosophy in his remark—"If God is Almighty why doesn't he kill the devil?" It will be remembered that it was an innocent Zulu who put what proved to be a puzzling question about something in the Pentateuch to Bishop Colenso that led to much theological agitation fifty years ago in the religious world, and eventually to the deposition of the Bishop.

W. S. S.

BIRTH.

ROSSINGTON.—December 31, at Ardeevin, Cadogan Park, Belfast, the wife of the Rev. H. J. Rossington, of a son.

MARRIAGE.

M'GIFFIN—EXHAM.—January 4, at Emmanuel Church, Plymouth, by the Rev. Prebendary Burroughs, assisted by Rev. W. S. Standen, Surgeon Robert Hunter M'Giffin, Royal Navy, son of Robert and Mrs. M'Giffin, Belfast, to Ethel Constance, youngest daughter of Colonel R. Exham, C.M.G., Plymouth.

DEATH.

CROZIER.—At Cachar, India (result of an accident), Brice W. Crozier, youngest son of the late Rev. J. A. Crozier, Stramore Lodge, Gilford, and Mrs. Crozier, San Souci Park, Belfast.

— ULSTER —

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He who is truthful, just, merciful, kindly, does his duty to his race, and fulfils his great end in creation, no matter whether the rays of his life are not visibly beheld beyond the walls of his household or whether they strike the ends of the earth.—*Lord Lytton.*

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